The Pacific Churchman

San Francisco, California

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SEPTEMBER, 15, 1905.

IS SAN FRANCISCO A CHRISTIAN CITY?

"The Pacific Churchman" has recently gathered some interesting and suggestive facts concerning the membership of the churches of San Francisco. It has been especially difficult to get any complete statistics because the Roman Church, which far outnumbers all the other Christian bodies combined, has no accurate official figures. An approximate estimate has been obtained, however, which gives the Roman Catholic population as something over 200,000. The figures for the non-Roman churches are more accurate. This Church leads with 4,064 communicants reported by the various parishes. The Presbyterians and Methodists are next with about 3,000 each, followed by the Congregationalists, Baptists, Christians, Greek, Unitarian, and Swedenborgian in the order given. No reports were obtained from the Lutherans and a few small independent bodies. The total number reported is not quite 16,000.

It is, of course, well known that there are many communicants of all these bodies who have not connected themselves with any local congregation. In one of our own large parishes a house to house canvass revealed the presence in the parish of nearly as many unregistered confirmed persons as there were communicants reported. It is safe to assume that 6,000 would be a conservative estimate of the number who would count themselves as communicants. In the other bodies the proportion would be smaller, and the total, including such "stray" members, would not bring the non-Roman "membership" much above 20,000. There are in addition, as part of the "religious forces" of the city, 1,200 members of Jewish synagogues, which, since only one person in each family is counted as a member, means 6,000 Jews definitely connected with the synagogues. Omitting now this Jewish population from our calculations, it is hard to say by what figure the "Protestant" membership of 20,000 should be multiplied to compare it with the Roman, which includes all the souls coming under that jurisdiction. The membership includes many children; it does not include many adults who are regular church-goers, nor thousands who rarely attend church, but would nevertheless count themselves as Christians of some particular name. Perhaps this affiliated body would be three times as large as the regular membership, and we may safely multiply by four. That gives us 80,000, and we would perhaps not be far wrong in putting it roughly at 100,000.

The population of San Francisco is said to be about 400,000. If our estimates are correct, we may then draw certain conclusions; and the first is that about one quarter of the population of the city may be counted as having practically no connection with any Christian body. That is for the most part a dead weight to be lifted, if the city is to be lifted at all to higher ideals of civic righteousness.

Again, of the remaining three quarters, two thirds are Roman Catholics. Such a preponderance is easily accounted for by the inherited position of the Roman Church in California, by its wealth, and by the character of immigration. But however we may account for it, it is a fact, and the fact means this: That the responsibility for the religious and moral condition of the city rests peculiarly upon the Roman Church. Great power brings great responsibility.

The third inference which is forced upon us is, that of the non-Roman population the churches can *rely* upon only a very small percentage. Only about 20,000 can be said to have pledged themselves to stand for the things for which Christianity stands. If on a certain day all the "Protestant" pulpits of the city rang out with a call to civic duty, the number reached would not be five per cent of the population. It would doubtless include a very large percentage of the best of the population, but the number would be small. The churches can lay hands upon and count upon for active support only a small number, and *they would be divided.* One's heart grows sick at the story of graft, at the prize-fights (condemned by editorials in most of the papers, but furthered in every way by the news columns of the same papers), at the gambling, the drinking, the nameless hells yawning before the young men and women of the city. And the Christian army which goes out to meet this is not only small but divided.

We need unity; we need common aggressive action; we need some great central cathedral right on the crowded streets, where a mighty voice can be heard by a mighty throng. We need such a change in Christian conditions that the city must listen when the Church speaks.

These statistics, imperfect as they are, suggest such reflections. Our interpretation may not be correct. We trust that not only our correspondents, but our Christian contemporaries, will present their own interpretations—and better statistics if they can be obtained. In a later issue we hope to consider the matter as it concerns directly this Church.

TWO CHRISTIAN VICTORIES.

The peace of Portsmouth has brought little satisfaction to the two nations directly concerned. Japan is bitterly disappointed at not gaining more. Her people refuse to see that not only have they gained all the points for which the war was undertaken, but that, if Russia chose merely to withdraw within the Siberian frontier, it would be impossible for Japan to wrest from her any such concession as an indemnity, while the expense of the war would continue unabated. The dissatisfaction is expressing itself in popular tumults and in calls for the government to resign. In Russia the war party is angry; the liberals are reported to feel that peace has definitely set back their program; while the internal troubles in the Caucasus and elsewhere are increasing.

Why, then, has peace been made? There can be no doubt that it was practically forced upon the combatants by the pressure of the great world powers. The world will no longer look on, untroubled, a merely interested spectator, at the wars of nations. Christian sentiment, backed and furthered by the close relations which now exist between all parts of the earth in commercial and intellectual life, is gradually eliminating war. In the Peace of Portsmouth the world sees a victory not of Japan, nor yet of beaten Russia winning in diplomacy, but of Christianity.

At the same time there comes the certainty that there is to be in autocratic Russia a representative assembly. To be sure, its powers are limited and its representative character is incomplete; but it is to be an assembly in which men can speak their minds. There can be little doubt that it marks the beginning of the end of autocracy. All friends of representative government therefore rejoice, but all enlightened Christians have equal cause for rejoicing. Christianity inevitably leads to democracy. It is not bound to that one form of government. It can subsist under any. But wherever its influence becomes paramount it must lead to the recognition in political and industrial life of that brotherhood which it teaches is the fundamental fact of all life. The church has not usually understood this in its own development and has tended to become fixed in forms which are alien to its own true spirit. So the Roman Church to-day is still expressing feudalism and feudal ideals. So the Greek Church has bound itself to autocracy, and it is in spite of the ecclesiastical power that the Christian ideal has asserted itself in Russia and won another victory. If men are the children of God and brothers one of another, it is simply inevitable that all forms of autocratic government must give way to democracy and that all forms of industrial autocracy are equally doomed. Christianity carries within itself the doom of industrial slavery as clearly as it does that of political slavery.

LETTER FROM BISHOP WILLIS AND REPORT FOR 1904 OF THE ANGLICAN CHURCH IN TONGA.

My Dear Friends: I have delayed till February writing some account of last year's work, in order that I might have something definite to report. And now I am able to say that the Tongan Government is prepared to give land to the Anglican Church, and the offer of a good site for a church in Nukualofa has been made me by the Minister of Lands. So one great difficulty in our way is now removed.

This change in the attitude of the government is due to a visit we have had from his Excellency the High Commissioner of the Western Pacific, Mr. E. im Thurm, who spent here six weeks in December and January last. It had become necessary for the British Government to act the part of "Visitor" to save the little kingdom from the ruin it was bringing on itself by maladministration. There were debts at home and abroad, salaries of officials were from six to twelve months in arrear, all government contracts were given to a Jewish firm in Auckland, at their own figure, which, it is needless to say, was exorbitant, etc. The remedies administered by his Excellency, though somewhat drastic, were most effectual, and now, though a month has not elapsed since he returned to Fiji, all arrears of salaries to the end of 1904 have been paid up, and natives ask where has the money come from. It is the result of stopping the leak in the Treasury safe, which was done by filling the offices of Treasurer and Auditor-General with Britishers instead of Tongans. The Tongan Government has now a new lease of life, the occupation of the Jew in Tonga is gone, his majesty King George Tubou II will have to be content with his appointed revenue, and the general outlook for the future is promising. The general feeling is one of satisfaction, in which those who are out of office cannot be expected to share. As regards the Anglican Church, the disabilities we labored under disappeared with the change of Premier.

Now to give you a brief record of last year's work. It is a matter of no small importance that the year 1904 saw the lines laid down on which the development of the Anglican Church in Tonga may proceed. The First Annual Council of the Anglican Church in Tonga was held in Nukualofa from May 24th to June 1st. At this council I gave to the church a constitution, a simple framework of government, providing for the ordering of the affairs, the management of the property, and the promotion of discipline of its members. There are eleven Articles. Article I declares that the Anglican Church in Tonga is in communion with the Anglican Church throughout the world; II, that the Bishop is the ecclesiastical authority; III and IV provide a council and define its membership; V, VI and VII define the respective duties of the president, secretary and treasurer; VIII orders that the council be opened with a celebration of the Holy Communion; IX gives the council power to raise money by assessment; X and XI touch the interpretation and alteration of the constitution. The council, being duly organized, enacted four canons. No. 1 constituted the Bishop and council the Board of Trustees of the property and funds of the Anglican Church in Tonga. Under this the ownership of all church buildings, and all the furniture therein, will be in the Bishop and council, not in the congregation, as is the case in the system to which they have been accustomed. No. 2 provides for the government of missions. No. 3 lays down the duty of giving tithes of the produce of the land, as well as offerings, according as God hath prospered them. No. 4 establishes the Table of Forbidden Degrees, and forbids the marriage of divorced persons. The records of the council were kept both in English and Tongan.

On June 7th, accompanied by Mrs. Willis, I started for a visit to Fiji, the voyage occupying a week. If there were boats running direct, the passage would only occupy two days. Up to sixty years ago, and perhaps later, Tongans used to sail across in their canoes in three days, the return voyage against the trade wind being a different matter. But the Union S. S. Co.'s boats go round by Samoa to pick up copra, and so seven days are consumed. At Levuka there was the new concrete church, erected through the energy of the Rev. W. Floyd, of which I laid the foundation stone on August 13, 1899, to be consecrated. The consecration took place on the third Sunday after Trinity, June 19th, in the presence of a crowded congregation, the church being dedicated to "The Holy Redeemer." At evensong twenty-one persons were presented for confirmation. From Levuka we went on to Suva, the seat of government. Here twelve persons were presented for confirmation by the Incumbent of Holy Trinity, the Rev. Horace Packe. After having had only a gnatu shed to worship in for two years, it was a pleasing change to be able to take part in the well-rendered services in Suva and Levuka. There are no other churches of the Anglican communion in the colony but these two. After a pleasant stay of eight days in Levuka and sixteen in Suva, we took leave of our hospitable entertainers, and were back in Nukualofa on July 16th.

On the following day (Sunday) it was gratifying to find the congregation assembled in a new place of worship, the use of the gnatu shed having become a matter of ancient history. What had happened was this: On the Sunday evening before leaving for Fiji, the boat being due next day, I received intimation that as soon as I was out of the way, on board the Manapouri, steps would be taken to eject the congregation from the shed. There was no time to be lost. Before I left a simple building had been planned, the order for timber and iron left with one of the firms (your gifts enabling me to do this), and Sang undertook to be builder, with some of the natives to help him. In my last letter I mentioned that I had the lease of an acre of land on which to build if necessary. On this land the building was erected, a plain wooden structure 40 feet by 20 feet, with corrugated iron roof, a cross over the east end denoting its ecclesiastical character. Inside, the altar is raised two steps, the floor of the sanctuary being varnished. There is a drop curtain of gnatu which shuts off the sanctuary when the building is used for school or meetings. This was the first building that Sang had undertaken, and it was a surprise to many that he brought it to completion without a hitch. Since then he has added to our church furniture a credence and reading desk, as well finished as if they had come from Southampton street.

And now a word about our finances. The support of the Tongan Day School is an item of expenditure which I hope will be reduced this year. We have had twenty children in attendance, the parents undertaking to pay a shilling a week, the children of the lay readers, who receive no salary, being free. But the *regular* payment of school fees is a practice with which the Tongan is unfamiliar. Hence the shortage. Then, there being no Episcopal stipend, I have had to draw on the fund for the support of Mr. Sang Mark, who, whilst continuing his study for the ministry, is, as I have shown, of the greatest service to the mission in every way. At the same time I have limited the expenditure as far as possible, so as to carry a good balance forward and not have an empty treasury. This year there will be the erection of churches to be assisted, and in the near future the whole Tongan prayer-book to be printed, and also our hymn-book.

In the preparation of the prayer-book, the Gospels, taken from the British and Foreign Bible Society's version, and revised where necessary, are ready for the press, and work on the Epistles has advanced as far as the 10th Sunday after Trinity.

Whilst recording tokens of progress, it is only right to add that the year that has gone left also its record of much that is

disappointing, lapses, and internal troubles which I need not particularize. They are only referred to that my readers may not suppose that the members of the infant church in Tonga are free from the infirmities of human nature.

In conclusion, I have been requested to put out a prayer that the supporters of the mission may use on its behalf. I have gladly complied with this request, for our Lord himself has made it plain that the raising up of laborers for the harvest-field is dependent on the prayers of the church. I venture, therefore, to hope that the church in Tonga may have its turn in the round of intercessions which many are now offering before the Throne of Grace. I remain, affectionately yours, ALFRED WILLIS.

Nukualofa, Friendly Islands, February 10, 1905.

BROTHERHOOD OF ST. ANDREW.

The following is the official program of the coming Chicago convention, subject only to such changes as circumstances may make necessary:

WEDNESDAY, SEPTEMBER 20.

11 A. M. All-day meeting of National Council at the rooms of the Reynolds Club at the university.

3 P. M. Meetings of the Standing Committeees.

8 to 9 P. M. Quiet Hour—Church of the Redeemer. Rev. J. H. Houghton, St. Mark's Church, Denver.

The Convention of College Church Students will also have sessions during the day.

THURSDAY, SEPTEMBER 21.

(The early hours of the morning will be used in welcoming and allotting rooms to delegates and visitors.)

11 A. M. Opening service at Mandel Hall—Hymns—Creed—Prayers.
Address—By Rt. Rev. Robert Codman, DD., Bishop of Maine.

12 M. Preliminary meeting of Junior Delegates in small hall. Address on "The Junior and the Convention"—By Hubert Carleton, General Secretary of the Brotherhood.

1 P. M. Luncheon.

2:30 P. M. Meeting in Mandel Hall—
Permanent Organization. Rules of Order. Appointment of Committees.
Addresses of welcome—Council Report—Committee Reports.

4 P. M. General Conference—
A Good Chapter—
(a) Its Rector.
(b) Its Members, G. H. Randall, Traveling Secretary for Ohio, Michigan and Indiana.
(c) Its Officers. E. H. Bonsall, President Philadelphia Local Assembly.
(d) Its Business Methods. W. A. Cornelius, President Pittsburgh Local Assembly.
(e) Its Devotions. G. Frank Shelby, Western Traveling Secretary.
(f) Its Meetings. James H. Houghteling, President Chicago Local Assembly.
(g) Its Work. Bert T. Amos, Member National Council, President Tri-Diocesan Local Assembly, Washington, D. C.
(h) Its Junior Chapter. Courtenay Barber, Member National Council, Vice-President Chicago Local Assembly.
(i) Its Bible Class. Dr. W. C. Sturgis, Member National Council.
Eight-minute papers by experts on the several subdivisions.

6 P. M. Supper.

8 P. M. Public Meeting in Mandel Hall—Our Aim—"The Spread of Christ's Kingdom Among Men."
(a) Nearer to Christ. John R. Mott, Secretary, International Y. M. C. A.
(b) Through His Church. Dr. W. C. Sturgis, Colorado Springs.

FRIDAY, SEPTEMBER 22.

7 A. M. Holy Communion at neighboring Churches.

8 A. M. Breakfast.

9 A. M. Such Sectional Conferences as may be arranged by delegates. (Apply to Secretary of Convention for rooms and notices.)

10 A. M. Business Session.
Discussion of Council Reports—Discussion of Committee Reports—Election of Council—Miscellaneous Business.

12:15 P. M. Address—"The Mother Church of the English Speaking People and her Mission to all the World." Rt. Rev. Wm. F. Nichols, D.D., Bishop of California.

2:30 P. M. Sectional Conference; Chapter Methods of Work.

3:30 P. M. Sectional Conferences; Junior Chapters; Chapter meetings.

4:30 P. M. Sectional Conferences; Brotherhood Bible Classes; Chapter Officers.

6 P. M. Supper.

8 to 9 P. M. Preparation for the Corporate Communion—at St. Paul's Church. Rev. F. H. Sill, O. H. C.

SATURDAY, SEPTEMBER 23.

7 A. M. Corporate Communion at St. Paul's Church—Celebrant Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.

9 A. M. Breakfast.

10 A. M. Business Session—Unfinished Business.

11 A. M. Forward Movement—Addresses by the Brotherhood's Traveling Secretaries.

1 P. M. Luncheon.

2 P. M. General Conference of Junior Department in Convention Hall by Juniors on Junior Work.
The Brotherhood Boy—
His Devotions—His Routine Work—His Special Opportunities—His Chapter. Ernest W. Leslie, Ascension Junior Chapter, Buffalo, N. Y.

4 P.M. Pilgrimage to the Birthplace of the Brotherhood, St. James' Church, Chicago.

5 P. M. Meeting in the Church.
Address of Welcome, Rev. J. S. Stone, Rector St. James' Church.
Historical Address. J. L. Houghteling, Founder of the Brotherhood.

6:30 P. M. Supper in the Parish House of the Church, with inspection of original Brotherhood rooms.

8 P. M. Meeting in the Church.
Shortened Evening Prayer with two addresses—
"The Past Behind," Rt. Rev. Samuel C. Edsall, D.D., Bishop of Minnesota.
"The Work Ahead," President R. H. Gardiner, Boston.

SUNDAY, SEPTEMBER 24.

7 A. M. Holy Communion in neighboring Churches.

9:30 A. M. Anniversary Service and Sermon, St. Paul's Church, Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky.

1 P. M. Luncheon at University.

3 P. M. Boys' meeting for Juniors and Church boys at Christ Church. Hubert Carleton, Boston.

4 P. M. Men's Meeting in Mandel Hall.
The Factors of Efficient Manhood.
(a) Education—President Harper or Representative of the University appointed by him.
(b) Public Spirit—Hon. Gifford Pinchot, Head of Division of Forestry, Washington, D. C.
(c) The Christian Ideal—Rev. J. O. S. Huntington. Superior, O. H. C.

8 P. M. Public Meeting—Mandel Hall.
The Christian Man.
His Strength—John R. Mott, Secretary International Y. M. C. A.
His Opportunity. Franklin S. Edmonds, Philadelphia.
Farewell Meeting—H. D. W. English, ex-President of the Brotherhood, Calvary, Pittsburg.

College Conference.—A conference of College Churchmen will be held at the University of Chicago the day before the Brotherhood Convention. It is not intended for Brotherhood men only, and probably only a small proportion of those present will be Brotherhood men, but for all churchmen in any college, students or professors, who wish to discuss the special college problem. No formal program has been prepared, but among the topics which will be discussed are: The Church Society in College—What It Can Do and How to Do It; The College Chapter of the Brotherhood—What It Can Do and How to Do It; Mission Study Classes; Relations with the Y. M. C. A.; Bible Study Classes; Settlement Work for College Men in Cities; The Call to the Ministry and How to Present It in College.

Where to Make for on Arrival at Chicago.—Passengers arriving via the Chicago, Rock Island and Pacific railway, Lake Shore and Michigan Southern railway, New York, Chicago and St. Louis railroad (Nickel Plate), Wabash railroad, Chicago and Erie railroad, Chicago, Indianapolis and Louisville railway, the Panhandle branch of the Pennsylvania railroad, should alight at the Englewod station, otherwise known as the Sixty-third-street station of the above lines. The

direct route to the university from the station is by Sixty-third-street electric cars to the east, getting off at Lexington avenue and walking north to the Tower.

Passengers arriving via the Illinois Central railroad, Michigan Central railroad, Cleveland, Cincinnati, Chicago and St. Louis railway (Big Four), should alight at the Sixty-third street station, taking electric cars west, getting off at Lexington avenue and walking north to the Tower.

Passengers arriving by all other railroads than those named above will alight at the terminal stations of such roads.

Baggage of all kinds and parcels should be addressed and checked to Cobb Hall, University of Chicago, Chicago.

Mail for delegates and visitors should be addressed during the convention care of Brotherhood of St. Andrew Convention, University of Chicago, Chicago.

WOMAN'S WORK FOR MISSIONS.

Paper read by Miss Sallie Stuart, Virginia, at the Vacation Conference at Richfield Springs.

Nothing can more impress the careful student of progressive religious movements than the evolution of woman's missionary organizations, with their inspiring and practical results as they stand potential factors in the Church of to-day, in its forward movement to evangelize the world. The modes of administration of these multiform societies differ according to their church affiliations, but in each there is found the same dominating principle, binding each to the other, and all to the Christ. Indeed, woman's part of the Church's missionary work is a seamless garment of beauty, woven from the top throughout in the loom of auxiliary service. The array of facts by no means tells all that women have done. Much cannot be told. And if the record seems in places to have a boastful spirit, remember, please, that it is a topic assigned, not chosen.

We live in an age of progress, which demands modern methods in the Church as in business, and the organization of women's societies is the development of missionary progress. It has been shown that the roots of auxiliary societies stretch far back into the past, but from want of organized effort much power in the Church was overlooked or wasted. The denominational organizations of women have come into existence in the last thirty-seven years, and have grown with marvelous rapidity in all churches, both in members and gifts, till schools, colleges, chapels, hospitals and orphanages in every part of the world stand forth as examples of their loyalty. Added to these are missionaries themselves, both men and women, who as teachers, nurses, physicians, Bible women and ordained ministers are trained, sent and supported by these splendid organizations. There are a great many of these organizations. Almost all congregations of all names have one or more of them. The Congregational Woman's Board, organized in 1868, was the first attempt to secure system in woman's work for missions. Its work has been well ordered, and last year it contributed to missions the splendid sum of $441,000. The Methodist Woman's Board was organized in 1869, and it has reached high water mark of gifts to home and foreign causes of $675,000 a year. The next in order, I am proud to state, was the Woman's Auxiliary to the Board of Missions of our Church, organized in 1871. Then came the Baptist Union's Board, also organized in 1871, and now giving $317,000 a year. Northern Presbyterian women gave $811,000. The Reformed Church organized its women in 1875 and the Lutheran Woman's Board came into existence in 1879.

So much for work by women of the North. I turn now with a glad heart to the South, and there find a creditable showing, when one considers conditions. Methodist Women South organized in 1878, and last year contributed $132,000 to foreign work and $81,500 to home, besides gifts to negro, Indian and mountain white work. The Presbyterian Church South has no separate woman's board, but it is estimated that women contributed last year one third at least of the missionary gifts to home and foreign causes. The Woman's Auxiliary to the Southern Baptist Convention, organized in 1888, has mounted up a total of $230,000, including boxes as well as money contributions.

We regret the failure to secure reports from the societies of the S. P. G. and C. M. S., and while they have no corresponding woman's society to our own, yet marvelous is the work done by the women of the English Church as they unite with their parent boards. But even had we the figures, they could not estimate the value of their best gifts —"women by scores"—to the work. Our sisters in Canada are a faithful band, who caught the inspiration of organization from our own Woman's Auxiliary. Since organization sixteen years ago they have formed sixteen diocesan boards, in 675 branches, with a large membership and Juniors in many branches. Offerings for the fiscal year are reported as $49,584. They support 7 foreign and 14 home missionaries, in addition to aiding all the work of their Board.

We must now hasten to tell what our own church-women are doing in their organizations for missions. Not comparison, but justice compels us to say that this "Woman's Auxiliary" is the best and most wisely ordered in all its branches, has the best machinery to carry it on, and able counselors to guide and administer its affairs. In a word, it is as an Auxiliary to the Board of Missions that its best work is accomplished, and we owe very much to the far-seeing wisdom of its first General Secretary, Mrs. Twing, who organized the work with such simple yet elastic rules, that it suits alike the strong, rich, city parish, or the poor, weak, rural parish. This organization was created by the Board "to help forward its own work, not as an independent, self-constituted body," but deriving its existence from the Board, it cheerfully supplements its work. Its aims are lofty; its ideals, world wide; its vision sweeps the horizon and sees all Woman's Work in the future supported by its gifts, under the leadership of our present efficient General Secretary, Miss Emery, our sympathetic counselor and friend.

As a natural sequence of a permanent organization, the Junior Branch was created by the Board in 1889; then the Babies' Branch was established, thus forming a triple cord of important factors in work and gifts, training the younger generation, to thus have ready a faithful, well-equipped band to better carry on the work.

Faith in the power of "littles," systematically given, is the secret of financial success in women's associations. She casts in her gift, little or much, saturated with prayer, and He, who still sits over against the Treasury, blesses and multiplies it tenfold. Not alone through the joy of giving is the Auxiliary developed, but united study of missions is a strong power. Study classes are formed for both the W. A. and the Juniors, with Lenten courses; half-hour reading clubs; quiet days, and special services to emphasize the spiritual side. The summer schools at New Milford, or the Missionary Conference here at Richfield Springs, are wise steps in advance towards still greater development.

The first thirty years of the Woman's Auxiliary have passed into a written history, with the reported annual gifts to missions of over $350,000 in money and the value of boxes. It claims a share in increasing the funds of the Board, in its effort to pay the salaries of all women, serving under appointment; by scholarships; by specials; and by undesignated gifts for general work.

The number of women in the foreign field, including wives of missionaries, is eighty-five. Twenty-seven of these workers are supported by the United Offerings—the others, in part or in whole by women's gifts. On the domestic field of the Church, which extends half round the earth, fifty-five women represent the United Offering, out of the 120 laboring among the whites and the Indians. As the "gift without the giver is poor," the best gifts of the Woman's Auxiliary have been the women who have gone forth from the ranks of the societies—a band almost impossible to number. Yet the work seems only initial as to what it may be. The women of the Church have seen a vision, the clear vision of the Christ-image, concealed in the crude mass of humanity everywhere in this sin-laden world, to be brought out—His full likeness—in every redeemed soul. With ears attuned to divine harmony, they seem to hear the praises of the Christian's God in one long refrain of worship and service echo around the world. No wonder Women believe in Missions!

If there be nothing celestial without us, it is only because all is earthly within; if no divine colors upon our lot, it is because the holy light is faded on the soul; if our Father seem distant, it is because we have taken our portion of goods and traveled into a far country.—Martineau.

"Sweet flowers are slow, but weeds make haste."

IONA CHURCHYARD—CYPRESS LAWN CEMETERY.

San Francisco has grown and is growing so rapidly that the cemeteries within the city limits have simply become unavailable and unadapted to their original purpose. New sites hav therefore been secured for use as cemeteries.

In 1892 the Cypress Lawn Improvement Company secured the land lying between the Holy Cross and the Hills of Eternity cemeteries, and have since almost continuously been improving and perfecting their grounds.

Among these improvements is one in which members of the Episcopal Church ought to be especially interested, and to which attention is particularly directed.

In 1893 Section D of this cemetery was set apart for the exclusive use of the members of this Church, and on June 6th was consecrated by the Bishop of California under the title of Iona Churchyard. By this agreement this Church is guaranteed a representative on the Board of Trustees of the Cypress Lawn Association, and by further agreement, lots in this section are sold only by consent of the Bishop and other authorities of this Church, but same prices as prevail in other parts of the cemetery.

Our purpose is simply to call attention to the Iona Churchyard as a very important Church institution of the Diocese.

Section "D," Iona Churchyard.

Our mother, the Church, hath a gentle nest,
Where the Lord's dear children lie,
And its name is sweet to a Christian ear,
As a motherly lullaby.
Oh the green churchyard, the green churchyard,
Is the couch she spreads for all;
And she layeth the cottager's baby there,
With the lord of the tap'stry hall!

Our mother, the Church, hath never a child
To honour before the rest,
But she singeth the same for mighty kings
And the veriest babe on her breast;
And the Bishop goes down to his narrow bed
As the ploughman's child is laid,
And alike she blesseth the dark-browed serf
And the chief in his robe arrayed.

—Bishop Coxe.

AMERICAN BIBLE SOCIETY.

The Rev. H. P. Hamilton, for twenty-six years the agent of the American Bible Society in the republic of Mexico, died very suddenly in Mexico City August 20, 1905.

For more than a quarter of a century Mr. Hamilton has given his life to the circulation of the Scriptures among the people of this neighboring republic. He has had from thirty to fifty colporteurs under his superintendence, traveling through all the cities and villages of Mexico. He has been in direct correspondence with the missionaries of the American churches at work in that nation.

During this quarter of a century there have been circulated through his agency among the people of Mexico more than five hundred thousand copies of the Bible, New Testament, and portions of the Scriptures.

In all Eternity, no tone can be so sweet
As where man's heart with God in unison doth beat.

—Angelus Silesius.

The National Cash Register Company of Dayton, Ohio, under the leadership of its President, Mr. John Patterson, comes again to our attention as a very striking illustration of the ideal way in which it is possible for capital and labor to work together. In July last a remarkable gathering of employers and employees and friends and neighbors assembled to do honor to the President and to welcome him after a long journey. We are not concerned with the size of the gathering, nor even its specific purpose, nor do we care especially to advertise the institution; but we do desire to call attention to the institution and its working as apparently a most notable illustration of brotherly kindness and fair dealing on both sides.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George McDonald.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

July 9.—III. Sunday after Trinity. A. M., said prayers at the Lake Hotel, Yellowstone Park; evening at Canyon Hotel, Yellowstone Park, made an address.

16.—IV. Sunday after Trinity. A. M., at Fort Yellowstone; officiated and made an address.

18.—Received from the Bishop of Virginia notice of the deposition of William H. Watts, Presbyter, for causes not affecting moral character.

22.—Received from the Bishop of Maryland notice of the deposition of George W. West, Presbyter.

23.—V. Sunday after Trinity. A. M., at Fort Yellowstone, celebrated the Holy Communion, Bishop Funsten being the preacher.

29.—Licensed the Rev. Henry Alexander Collison, of the Diocese of St. Albans, to officiate in the Diocese.

30.—VI. Sunday after Trinity, at Fort Yellowstone, officiated and made an address.

August 6.—Transfiguration and VII. Sunday after Trinity. A. M., at Fort Yellowstone, officiated and made an address.

12.—P. M., at burial place near Fort Yellowstone, officiated at a burial.

13.—VIII. Sunday after Trinity. A. M. at Mammoth Hot Springs Hotel, Yellowstone Park, officiated and made an address.

20.—IX Sunday after Trinity. A. M., at Fort Yellowstone, celebrated the Holy Communion and made an address.—P. M., at Fort Yellowstone, baptized infant daughter of Lieut. and Mrs. Boyd.

25.—Reached home after a most refreshing holiday.

27.—X. Sunday after Trinity. A. M., in St. James', Monterey, celebrated the Holy Communion, preached and catechized Sunday-school.—P. M., in St. John's, Del Monte, preached.—Evening, in St. Mary's by the Sea, Pacific Grove, confirmed eleven, with sermon and address.

30.—Received from the Bishop of Western Michigan notice of the deposition of Ernest Willoughby Jewell for causes not affecting moral character.

31.—Evening, at St. Matthew's School, lighted the fire on the hearth and addressed the boys.

September 3.—XI. Sunday after Trinity. A. M., in St. Paul's, Walnut Creek, baptized an infant, celebrated Holy Communion, confirmed one and preached.—P. M., in Concord, preached.—Evening, in Grace Church, Martinez, confirmed ten, with sermon and address.

4.—P. M., in St. Matthew's, San Mateo, baptized infant daughter of the Rector and Mrs. Gallwey.

5.—P. M., in Trinity Sunday-school room, San Francisco, addressed Woman's Auxiliary and introduced Bishop and Mrs. Whitaker of Pennsylvania.

6.—P. M., meeting of Directors of St. Luke's Hospital.

7.—P. M., at Irving Institute, made one of the addresses at "Founder's Day" exercises in memory of the late Rev. Edward Bentley Church.

10.—XII. Sunday after Trinity, A. M., in the Memorial Church of Stanford University, preached. P. M., met with the vestry of All Saints' Parish, Palo Alto. Evening, in St. Matthew's, South Berkeley, confirmed nine, with sermon and address.

WILLIAM F. NICHOLS.

PERSONALS.

The Bishop of Milwaukee has made an official request for the election of a Bishop Coadjutor on the ground of infirmity resulting from ill-health. The secretary of the Standing Committee of the Diocese gives notice that at the coming annual Council meeting on September 19th action will be taken pursuant to said request.

Information is desired of the present whereabouts, if living, of John Claudius (or Claudivos) Fox, who was last known to be living somewhere in California in 1873. This is, we know, "an arrow shot at a venture," but if it reaches the eye of any one who happens to know of the person mentioned, a great favor will be done by sending any possible information to the office of this paper.

The Sunday-School of Christ Church, Alameda, has on hand a large quantity (new) of the material for the Blakeslee Lessons on the Life of Christ. If this meets the eye of any Sunday-School officer who desires to use these lessons, time would be saved to mutual advantage by communicating with the Rev. F. U. Bugbee, 1129 St. Charles street, Alameda.

The Church Divinity School will open its new term on September 20th at 5:30 P. M., with evening prayer in the new chapel.

The Rev. W. M. Bours, Rector of St. Peter's Church, San Francisco, has completed the sixth year of his Rectorship. We extend our congratulations.

Rev. W. E. Hayes has changed his address to 1162 Haight street, telephone Park 118.

St. James Parish, San Francisco, lost the Director of its Senior Chapter of the Brotherhood of St. Andrew, Mr. William MacMullen, and last Sunday evening a memorial service was held for him in the church, with a very appropriate sermon by the Rector, the Rev. S. J. Lee.

The Rev. E. S. Peake, one of the early Rectors of St. Luke's Church, San Francisco, passed to the rest of paradise on August 28th from the home of his daughter at Valley City, North Dakota, after a ministry of fifty-one years.

The Rev. H. H. Powell, Ph. D., has returned from his Eastern trip, and officiated on Sunday, September 10, at Santa Clara. He enters into residence at San Mateo at once, where he continues as Professor in the Divinity School and becomes associated with the Church of St. Matthew.

The Rev. C. C. Bubb, of the Diocese of Ohio, is expected to officiate in Santa Clara on September 17 and 24.

It is stated that the Rev. Wm. Carson Shaw has announced his resignation from the Church of the Advent, East Oakland, to take effect in the near future.

SUNDAY-SCHOOL COMMISSION.

The regular September meeting was held in the Diocesan House on Tuesday, September 5th, all members being present, with one exception.

The principal business transacted was in connection with the lectures to be given by Prof. R. G. Moulton in November and December, according to program appearing elsewhere in this issue. This constitutes the most important action of this Commission, and we bespeak for the lectures the most hearty support of the community.

The Treasurer's report showed the need of prompt and generous subscriptions from those Sunday-Schools which have not yet sent in any money for this year.

The report of the Reading Course Committee showed that the work of the Correspondence Reading Courses is being quietly but faithfully pushed by at least one of the four secretaries appointed for this special work.

The other committees reported progress, especially the Curriculum Committee, which has on hand a stock of the material needed for the use of the Curriculum set forth by the Commission.

Special efforts will be made this autumn to ascertain exactly what textbooks are in use in the Diocese.

THE CATHOLIC CLUB.

The annual meeting for the election of officers was held at the Occidental Hotel, September 7. The report of the secretary and treasurer for the past year showed an average attendance of fifty per cent of the members and twenty-five per cent of the invited guests. Considering that over a hundred invitations are issued this speaks very well for the interest awakened by the Club in its meetings. The financial report showed that over ninety dollars was collected during the year. The new directors for the year are Mr. Edward M. Adams, president; Mr. Joseph R. Daly, vice-president; Mr. B. A. Forsterer, secretary and treasurer, and Messrs. James P. Lomas and Samuel W. Pease. Messrs. Clyde B. Cooke, Ronald Ogilvie, and W. Nader were elected to membership.

The paper for the evening was read by the Rev. E. F. Gee of St. John's, Oakland. The subject was the "Doctrine of the Incarnation." This was well handled and the two views of Thomists and Scotists carefully explained. There was but little opportunity left for discussion.

After voting a vote of thanks to the secretary for the admirable way he had conducted his office during the past year, the Club adjourned.

"FOUNDER'S DAY" AT IRVING INSTITUTE.

Thursday, the 7th, being the anniversary of the birth of Rev. Edward Bentley Church, was celebrated as "Founder's Day" at Irving Institute.

A goodly sized audience assembled in the school hall and parlors and listened interestedly to the following program:

Hymn, "Blest be the tie."

Lesson, selected, Rev. Cecil Marrack.

Vocal solo, selected, Mr. John Carrington.

Address, "The Priest," Rt. Rev. William Ford Nichols, D. D.

Vocal solo, selected, Miss Elizabeth Price, '03; Miss Florence Guppy, accompanist.

Address, "The Educator," Rev. William A. Brewer.

Vocal solo, selected, Mr. John Carrington; Mr. Wallace A. Sabin, accompanist

Address, "The Man," Rev. Wyllys Hall, D. D.

Hymn, "Jerusalem the Golden."

Benediction, Rt. Rev. William Ford Nichols, D. D.

The singing of the hymns by the white-robed chorus of girls and young women was inspiring. The soloists, Miss Price, contralto, and Mr. Carrington of New York, baritone, rendered their numbers in the most finished and reverent manner.

The addresses can only be touched upon, but were most excellent and fitting tributes to Rev. Mr. Church.

The Bishop thought that thankfulness should be the predominant thought in the minds of all present, since Mr. Church had not only been an able instructor, and a man of executive ability, but a Priest of the Church who had been able to leave the impress of Christianity on hundreds of young minds and hearts.

Twenty-eight years ago the secular so dominated the ecclesiastic that it was no easy matter for any one connected with the Church to found an educational institution. Many attempts were made, but proved failures. Therefore it is all the more notable that Irving Institute, in its continued prosperity, stands for the accomplishment of a well established, fully equipped girls' school with Christianity as its cornerstone and a Priest as its founder. One, too, who spent his life, and strength, and untiring energy in the noble effort to influence young people in the building of Christian character. To him, therefore, all honor was due.

Rev. Mr. Brewer, from his personal knowledge of Mr. Church as a head master at St. Matthew's Hall, paid a well-deserved tribute to his unusual scholarship, stating that the high standards which Irving Institute has always maintained were due to Mr. Church's marked ability as an educator, and his foresight in laying such foundations in the school as would secure the continuance of the work along the lines destined to bring the results he desired. This result was the sending into the world a band of highly educated Christian women.

Dr. Hall's address summed up the best points of the Priest and the Educator in the Man of singular purity, unselfishness and devotion to all that was good and true. Fearless where a truth was to be defended; generous to a fault in judgment of his fellow-men, as well as in bestowing countless favors upon others; sweet tempered; genial and high minded; he was an ideal teacher, friend and man whose memory it is well for us to treasure.

It is indeed something to be proud of that Irving Institute, which owes its existence to personal efforts for advanced Christian education, should have become old enough, and strong enough, to celebrate a "Founder's Day," and thus keep alive the memory of one of the noblest works of God—a Christian gentleman.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.

EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

New subscribers can obtain the SPIRIT OF MISSIONS and the PACIFIC CHURCHMAN for $2.50.

We are also authorized to receive new subscriptions to THE CHURCHMAN (of New York) and THE PACIFIC CHURCHMAN for $3.00.

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President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary—Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Diocesan Meeting.—Monday, October 2d, 2:30 p. m., St. Luke's Church, San Francisco.

Officers' Meeting.—1:45 p. m., same place and date.

All branches that can possibly do so are requested to report at this meeting their program for the year's meetings, and what work they desire.

The United Offering.—Parish Treasurers will please see that their collections are made and in the hands of the Treasurer of the Auxiliary before the close of the month. Miss Gibbs will also be glad to receive the names and addresses of United Offering Treasurers, and to send to them mite boxes.

Bishop and Mrs. Whitaker with the Diocesan Branch.—At the September monthly meeting in Trinity Sunday-school room a large attendance testified to the hold Bishop Whitaker has on old and new Pacific Coast folk. The Rector of Trinity and his assistants opened the meeting, and our own Bishop, just returned from his vacation outing, making us happy by his presence, introduced the speaker. Bishop Whitaker reviewed the history of the Lenten Offering, and the progress of the Junior Department of the Woman's Auxiliary in Pennsylvania. In this Diocese the Lenten Offering has gone on increasing in wonderful ratio; working for its own success wherever the children have the hearty encouragement of those over them, and reaching last year over $20,000. The children have given because they are interested, not because they have more money than others. Poorer Sunday-schools generally give more than richer schools—not only more in proportion, but actually more per capita. The Sunday-school Association is vitally interested in this missionary giving, it has its place with missionary instruction in the Sunday-school courses, and as all Sunday-schools may be represented in the Association, which meets annually in Conference, interest is systematically diffused, and the sense of responsibility strengthened. The Junior Department of the Woman's Auxiliary is constantly recruited from the Sunday-school classes, forming, singly or in groups, as week-day working branches—boys as well as girls.

After the Bishop's address Mrs. Whitaker, President of the Junior Department, as well as of the Woman's Auxiliary, in her diocese, kindly gave further details.

Bishop Whitaker with St. Mark's Branch, Berkeley. — On the afternoon of August 25th, Bishop Whitaker gave the initial address in the fine program for monthly meetings. About one hundred were present, and the Bishop's "Helping Word to the Auxiliary" was received with enthusiasm.

The Marin County Quarterly Meeting in September was held in the Guild Hall of Christ Church, Sausalito, on the 7th. The Rev. D. O. Kelley told of the Church's work in the City and County Almshouse and Hospital. A notable feature of this pleasant and instructive meeting was the presence of the Junior Auxiliary girls of Christ Church, who occupied two rows of seats. They were interested hearers and enjoyed serving the tea that followed.

The Junior Department.—On the afternoon of a bright day in August the Secretary, assisted by the clergy of the Parish, organized a branch of the Junior Auxiliary in Christ Church, Alameda. Eighteen girls registered as members. Miss Remmel, who has had the children in training for some time, is Directress, and is assisted by older girls.

A Junior Branch in St. Mark's, Berkeley, organized by the Secretary, with the counsel of the clergy, on the first of the month, forges another link in the Auxiliary chain, which we hope to see in this Parish connecting the newest baby in the Babies' Branch with the veteran in the Woman's Auxiliary. Mrs. Lloyd, Miss Hodgkin, and Miss Youngs are in charge. The girls have elected from their members: President, Miss Ruth Marshall; Secretary, Miss Mary Renouf; Treasurer, Miss Marguerite Darch. Meetings to be held on Fridays at 3 p. m. in the guild room.

The Bishop of Puerto Rico is sending to the secretaries of all our branches a statement of his great needs, and is asking first of all that every church person make a small offering—every woman who loves the cause, five cents a Sunday for ten weeks—towards the building of St. Luke's Hospital at Ponce. Those of our people who have listened to Mrs. Whipple's story of the conditions under which these gentle people are born and live and die, will be glad to make this offering. Send your "Spirit of Missions" to those who may know nothing of this opening in Puerto Rico. All branches are urged to present this to the women of their congregations. Bishop Whitaker made an earnest plea for the work at his meeting with the Auxiliary. The offering at this and the Marin County Quarterly was taken for the Hospital, and many women then gave their fifty cents. Send contributions to the Treasurer, Miss Gibbs, who will credit each branch with its gift.

News from our Alaska Boxes.—Mr. Chapman, writing July 19th, told of another case of diphtheria and of quarantine in the Anvik school; but on August 16th he writes: "Again out of quarantine. Most grateful acknowledgment of the faithful and affectionate interest you have always had for us. The box was received, and was delightful. Correspondence in arrears. Some of us will write soon." Deaconess Deane writes from the Hospital at Valdez: "Thank the Auxiliary for the fine box. Everything was so useful, and everything so much needed, especially the surgical dressings, which were called into requisition at once. The rugs were fine, and I immediately found a place for them. I should like some more dressings; plain sterilized gauze, bichloride gauze, absorbent cotton, bandages—muslin and gauze—three inches wide, bichloride tablets and an alcohol lamp." For further particulars address the Secretary.

"CHAN YAT QUONG."

That is the name of a work which has just been inaugurated in Chinatown, San Francisco. It means, "True sunshine." Would you like to visit it with me? Here it is, 1020 Stockton street, and the flower boxes in the windows, the bright rose-colored Chinese announcement in the window, are very attractive from the exterior, but let us go up the stairs and see what it is. Before we reach the landing we can hear the children's voices reading the English lessons or singing some of the little hymns with the piano accompaniment. But when we stand at the door we see now what "True Sunshine" means. The front room has such bright walls and such large windows through which the sunshine streams; the tables are crowded with little children studying their lessons or reciting, while over by the window you see a large table with Chinese young ladies working on their lace looms after they have recited their lesson to the Deaconess. Some of the little girls at the low table are "little mothers" and must bring their baby sisters or brothers to school with them. These babies amuse themselves with the toys or books with bright pictures. When the reading and writing lessons are over you will see every girl take her sewing out of the pretty red bag and fit the tiny thimble to her finger and begin to sew with the pretty red thread. Some of the girls are dressing their dolls, and their work is specially good. If you will watch the babies playing you will see that a little bisque doll dressed in Chinese costume is the favorite toy. To be sure, its wig lies in the closet where the materials are kept, but it is very precious nevertheless. The tiny bed of the kitchen garden affords much pleasure, and some of the little ones nurse the tiny chair as if it were a real doll.

If you should go there sometimes you might hear the children laughing heartily, for they enjoy a game of ball as much as any other child born in our land. Sometimes they have games at the table, and "Flags" is a prime favorite. They call our flag the "flower flag" because it is so pretty.

But all this does not really tell us what "True Sunshine" is. A very kind gentleman whose "O. O. M." (find out what that means) is Deaconess Drant, gives enough money to pay the expenses of the work. She has started this industrial school for Chinese children, hoping to be able to bring much of God's True Sunshine to heathen hearts. Rev. Dr. Clampett says there are 35,000 Chinese in San Francisco. There are many missionaries of the denominations working there, but our beloved Church has nothing for them. Our Master said, "Go ye into all the world and baptize them in the name of the Father and of the Son and of the Holy Ghost." Those were His last words. True Sunshine is trying to carry out His orders. You can help by praying for God's blessing on the workers and the work. You can ask God to send His True Sunshine into

those heathen hearts so that they may learn to be true soldiers of the Cross as you are. And you may thank our Blessed Lord that He has allowed this work to be started among His little Chinese children.

ST. DOROTHY'S REST.

The long summer is now over, and yet it is hard to know where it has gone. How crowded the busy days have been! Our family has been large from the start, and, like every large household, there has been plenty of life and incident.

The first thing one thinks of this year is the new chapel. It can be described briefly as beautiful and well-adapted to its place and use. But the many loving gifts that have come together in it show the inner power working with the visible architecture and building up young lives in the Holy Spirit. Edification and consolation and courage are there, and the whole family find themselves at home in the sacred walls. It has been in daily use since its consecration May 31st. The children join in songs and prayers, lustily and with a good courage. The growth of the camp has brought a large number of visitors, and they have learned that they can find a rest in the house of prayer, and from time to time they join in our worship.

The next item of interest to us this summer has been the burning of the hotel, which vanished in one night. The camp owes its escape from destruction to the stillness of the night. One does not like to think what a forest fire here would mean. However, precautions are taken and ways of escape are open in any case.

The record of our large family has been an unvarying one of improvement in us all. The battle of life is a little easier for scores of handicapped children.

The attractions of Camp Meeker have been increased by the new trail into a neighboring cañon, opening to view a grand amphitheater of redwoods.

St. Dorothy's is certainly a favored spot for those in need of strength or rest, and we close this fourth season with devout thankfulness for all the great mercies given to us thus far in its brief career.

PROF. R. G. MOULTON.

The Sunday School Commission of the Diocese of California is now able to make definite announcement concerning the lectures for this winter. The lecturer will be Prof. Richard G. Moulton, of the University of Chicago, editor of the "Modern Reader's Bible," and one of the most distinguished lecturers on Biblical topics now living. The Commission is providing a rare opportunity for California in bringing Professor Moulton hither.

There will be two courses of lectures delivered, all of them on each side of the Bay—once in San Francisco and once in Berkeley and Oakland. The San Francisco lectures will be in the Y. M. C. A. Hall on the afternoons and evenings of November 27th, 28th, 29th and December 1st. The Berkeley lectures will be in St. Mark's Church on the evenings of November 19th, 20th, 21st, and 22d, and the Oakland lectures in St. Paul's Church on the evenings of November 23d, 24th, 25th, and 26th.

There will also be one lecture in each of the following places: Christ Church, Alameda, on the evening of December 4th; St. John's Church, Stockton, December 5th; San Mateo, December 6th; Palo Alto, December 7th, and San Jose, December 8th.

These dates are subject to minor changes if necessary.

ALAMEDA COUNTY.

In undertaking the work of furnishing the Church news of Alameda county to The Pacific Churchman, the writer begs to be excused from the responsibility of being accurate. His only source of information is the clergy and the Parish papers (and his imagination when these two sources refuse to divulge). One thing he will try to avoid, that is telling secrets. However, he hopes that all who know anything about the growth of the Church and its problems in Alameda county will not be too reticent with their knowledge.

On Monday, September 4th, the Monday Club held its first meeting after the summer vacation. Only four of the clergy were present, but as both the President and Secretary were present a meeting was held and no action taken about anything. It was interesting to hear from Mr. Walkley of St. Paul's that nowhere in the East had he found any club like the Monday Club, where the clergy get together and have a good time without listening to papers and formal discussions. The clergy of Alameda county know one another. The club will meet again on the third Monday in September. As all the clergy have returned from their vacations, their presence will be welcome.

Concerning the Parishes there is but little news, their Rectors have returned from vacations long and short, and the guilds and organizations are again hard at work. Fruitvale is becoming the center of interest with its new missionary work; but of that later.

Oakland.—St. John's.—Rev. E. F. Gee, Rector.—Rev. E. F. Gee has been compelled to discontinue the daily celebrations by doctor's orders; his eyes have been giving him a great deal of trouble recently. Mr. N. Barry, the Senior Warden, is back from England and is prepared to tell the men's club about English Cathedrals and Church Life. Mr. H. St. George Hopkins has taken charge of the Sunday-School and is laboring hard to bring it to its proper place in the Parish life.

Oakland.—St. Andrew's.—Rev. O. St. John Scott, Rector.—The Rector resumed his duties the first of August, after a pleasant vacation, during which the Rev. W. H. Hoff supplied. All the guilds have resumed their duties with all the enthusiasm characteristic of every department of the Parochial life of St. Andrew's. St. Mary's Guild is now working for the Maria Kip Orphanage. On Thursday, August 31st, a Birthday Social was held, which was a success both socially and financially. The Sunday-School is growing rapidly, already out of eighty enrolled fifty-six have put in an appearance.

The growth of the Parish is indicated by the fact that during August the congregations have been larger than ever before, and the income of the Parish has made a corresponding increase. On the last Sunday in August the choir rendered a musical service, and great credit is due Mr. Kent for the way in which he has brought the choir to its high state of efficiency.

South Berkeley.—St. Matthew's.—The mission is grieving over the loss of its Vicar, the Rev. R. Renison, who had endeared himself to his people. The best wishes of the Mission follow him to his work in Los Angeles. However, the Mission is to be congratulated on its securing the Rev. E. A. McGowan, who is a native of the State, and the son of a hard-working missionary. He is a graduate of the Church Divinity School at San Mateo, and has done admirable work in the districts around Paso Robles and San Miguel. He will begin his work in October. The first Sunday in September the Rev. D. O. Kelley and the Archdeacon supplied. On September 10th at the evening service the Bishop confirmed a class of nine.

Berkeley.—St. Mark's.—Rev. E. L. Parsons, Rector.—The Sunday-School had a picnic at the Piedmont Springs Park on the 26th of August, and had the usual enjoyable time. It cannot be said that the Sunday-School is growing very fast; many new pupils have entered, but nearly as many have failed to return after the vacation. The second year of the graded system began the second Sunday in August. A Junior Brotherhood Chapter has been established and also a branch of the Junior Auxiliary to the Board of Missions. The Church School of this Parish is thoroughly organized, well graded and doing effective work.

University of California.—Any account of the Church work in Alameda county would be incomplete without a reference to the work of the Church Clubs for students and to the Christian Associations of the University. The following statistics are from the report of the University Committee on Admissions:

The number of new students enrolled in the various colleges to date are: Letters, 40; Social Sciences, 273; Natural Sciences, 58; Commerce, 44; Civil Engineering, 52; Mining, 50; Mechanics, 67; Chemistry, 6; Agriculture, 30; total, 620. Total difference, 300 less this year than in 1904.

In 1902, 695 new students enrolled; in 1903, 552; in 1904, 650; and in 1905, 620.

There are 357 men and 263 women students enrolled. Last year there were 372 men and 278 women students.

There are 150 special students this year, as opposed to 107 enrolled at this date last year.

The religious census taken by the Christian Associations was very unsatisfactory this year. This is due to the changes made in the method of registering. It was almost impossible to get hold of the new students and even give them cards to fill out. Only nine men of the Freshman Class signed as members of the Episcopal Church, and only four as though not members, yet as having a preference for it. Several are known not to have signed, though they

are known to be communicants. Among the women the census was still more unsatisfactory; so far the names of only three Episcopalians have been secured. In this connection the Rector of St. Mark's stated that only two clergymen in the three Dioceses had sent in the names of students from their Parishes. Notices asking for the names of Church students were sent to the papers of all three Dioceses. The clergy of the Dioceses ought to care enough for their young people to send in their names. It is presumed that they know what it is for young people to go away from home, and have probably themselves made addresses to graduating classes in which they referred to the dangers of the new life before them. Let them help the clergy of St. Mark's minimize these "dangers."

The St. John's Club united with the Brotherhood of St. Andrew, St. Mark's Chapter, in giving a reception to the male students August 25th. The first football rally was later announced for the same evening and most of the students who came arrived rather late. It has been suggested that the receptions in the future be held always after the first football rally and be so announced. About forty men attended this year. The Girls' Friendly Society held its first meeting August 31st at the home of the Secretary, Mrs. C. W. Wells.

The Christian Associations have been very active in helping new students find comfortable lodgings, and also in helping those who work their way through College to find work. The Bible and Mission Study classes have now got under way with an attendance larger than usual. (Statistics, etc., will be furnished later.) Several receptions have been held, but the big one given to both the men and women of the Freshman Class was held September 8th at Stiles Hall.

More than 800 invitations were issued to freshmen, association members and the pastors of all the Berkeley churches.

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DIOCESAN NEWS.

Centerville.—St. James' Church.—Rev. H. Lee in charge.—A garden party was held August 26th at the residence of Mr. and Mrs. John A. Bunting. A large number of people enjoyed the day, the spacious grounds of Mr. Bunting being exceedingly well adapted for such a purpose. The proceeds were about $175. The work of the Guild and the general condition of the Church are highly satisfactory.

Haywards.—Trinity Church.—Rev. H. Lee in charge.—On September 2d a successful garden party was held, clearing about $200, which will be used in paying for the new Rectory. The Ladies' Guild is doing an excellent work under the leadership of its efficient President, Mrs. W. E. Meek.

Ocean View.—Church of the Transfiguration.—The girls of the Altar Guild of this growing Mission held a rummage sale on Saturday, September 2, from which they cleared $22.00. This money was brought by a committee of the girls and given directly to the Archdeacon of the Diocese, who holds it in trust for the fund for the proposed Guild Hall. This fund now amounts to about $125.00.

Pacific Grove.—St. Mary's by the Sea.—Rev. Hobart Chetwood, in charge.—On Sunday evening, August 27th, the Bishop confirmed a class of eleven candidates in St. Mary's by the Sea. Some of these had been recently baptized; others were adults of mature years. A crowded congregation greeted the church's chief pastor and listened with pleasure and profit to his most interesting sermon. The address to those confirmed was one calculated to make a deep and lasting impression.

The ladies of St. Mary's Guild held a sale of fancy and useful articles on Tuesday August 15th. The candy-table was most artistic and was well patronized. The ladies in charge of the home-made cake table were soon at liberty, as their wares sold so rapidly. The fish-pond was always surrounded by the juveniles, who found the "salmon" and "trout" very attractive. Ice cream in cornucopias was pronounced delicious, and the cups of hot tea in the tea-room had many patrons. The fancy articles were much admired and sold well.

A very pleasant surprise was given the ladies when they were presented with $75 by the ladies resident and visiting at the Del Monte. These ladies had employed their leisure hours in making fancy articles, intending to donate them for the sale, but as fast as finished they were seen, admired, and sold. The net results of the sale were about $200.

The ladies propose to utilize part of the proceeds in putting the grounds around the church property in good order.

San Francisco.—Cathedral Mission of the Good Samaritan.—Rev. J. P. Turner in charge.—At a full meeting of the teachers and officers of the Sunday-School held a month ago it was decided to regrade the Sunday-School, and introduce the system suggested by the Sunday-School Commission of the Diocese of California. The Sunday-School has been regraded and courses planned by the Commission introduced. The attendance has steadily increased during the month. The ideal we set before us is to have every boy and girl of the parish between the ages of five and seventeen attending regularly the session of the Sunday-School. Both parents, teachers and children are asked most urgently to help us in reaching our ideal in this respect. The second of the Festival Services was rendered Sunday evening, August 26th. The service consisted of choral evensong, an address by the priest in charge on the hymn "Abide With Me," and the first half of the oratorio, "Christ and His Soldiers."

Mr. Thomas Howell, after an illness of over a year and a half, has passed to his rest. Mr. Howell was identified with the Mission almost from its founding, and was always a loyal and faithful worker. He was a member of the Advisory Committee, serving as Secretary for some years. He belonged to the choir and the Brotherhood of St. Andrew. May his be the joy and peace of Paradise.

All Saints' Church.—Rev. W. E. Hayes, Rector.—All Saints' Parish has just bought a piece of property on the north side of Waller street, between Masonic avenue and Ashbury street. The dimensions are 49x137-6 with the possibility of getting an extra 25 feet. The present lot occupied by the Church on Masonic avenue, having proved inadequate for future extension, is now offered for sale. As soon as it is sold, the church will be moved to its new site and enlarged to accommodate a fine organ, which has been given to the Church through the generosity of Mrs. E. K. Hotaling. Tran-

septs will also be put in, and the chancel pushed back into what is now the vestry room. A new vestry room will be added on the west side, corresponding to the organ chamber on the east side. By these additions the seating capacity of the church will be considerably increased. The Parish is very soon to become incorporated.

San Francisco.—Trinity Church.—Rev. F. W. Clampett, D. D., Rector.—The new Mission under the auspices of Trinity Parish beyond Stanyan street and south of the Park is taking substantial form. Services are held every Sunday morning in a hall at the corner of Twelfth avenue and I street, where a Sunday-school of over forty children has been gathered. The Rev. B. D. Weigle, one of the curates of Trinity, lives in the district and has canvassed it carefuily, and is already able to report something like fifty communicants, and new families are being added to the roll weekly. Good new dwellings are being built by scores throughout the district, and it is hoped soon, we are told, to find and purchase a suitable site for the guild hall and church building that are being looked forward to.

God waits to come to us with Divine help. He will not come while we sit still in weakness and fear, but the moment we begin to try to obey His voice his power begins to flow into our hearts. —J. R. Miller.

Do not pray for easy lives. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.—Bishop Brooks.

He is not only idle who does nothing, but he is idle who might be better employed.—Socrates.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

NOTICE TO COLLEGE CHURCHMEN.

Editor Pacific Churchman: My Dear Sir:

In connection with the conference of College Churchmen to be held at the buildings of the University of Chicago, Wednesday, September 20th, on the day preceding the National Convention of the Brotherhood of St. Andrew, we would like to make it generally known throughout the Church that all College Churchmen, graduates or undergraduates, whether members of the Brotherhood or not, are invited to attend and will be warmly welcomed. Fraternity men who desire to have rooms reserved for them in their fraternity houses will kindly notify the Secretary, John H. Smale, 510 Masonic Temple, and he will see that arrangements are made with their fraternity houses. The fraternity houses open to us are: Phi Kappa Psi, Psi Upsilon, Delta Tau Delta, Phi Gamma Delta, Sigma Alpha Epsilon, Kappa Sigma, Sigma Nu, Alpha Tau Omega, and Alpha Delta Phi. A synopsis of the subjects to be discussed, as well as the names of some of the speakers will be found in connection with the published programme of the National Convention of the Brotherhood, copies of which will be mailed on application to our national office.

ROBERT H. GARDINER, Chairman.
PERCY G. WHITE, Secretary.
College Committee, Brotherhood of St. Andrew.

September 1, 1905.

ST. PETER'S, SAN FRANCISCO.

Editor Pacific Churchman:

Amicable criticism being in order, the undersigned, in the interest of correct statement, would kindly suggest to his friend, your correspondent of August 23d, in relation to the account of St. Peter's Parish, San Francisco, published in your issue of July 15, 1905, that a careful reading of that account would perhaps make his communication appear in some respects unnecessary.

Your correspondent states that "In a recent account of St. Peter's Parish in this city the writer speaks of one or more Rectors before the Rev. D. D. Chapin. This is a mistake, for Mr. Chapin was the first Rector of the Parish. The Rev. Dr. H. D. Lathrop and Chaplain Kendig and the Rev. F. O. Barstow in turn officiated as minister in charge. . . . ."

One of the statements made in the account above referred to was:

Services from August, 1867, to December, 1867, conducted by Rev. Messrs. R. T. Huddart, D. I. Lee and H. D. Lathrop.

In the list of Rectors of St. Peter's Parish, published in the account in question, the name of the Rev. F. O. Barstow appears for the time from December, 1867, to February, 1869. Rev. D. D. Chapin is named in the list as Rector from February, 1869, to November, 1872. Credit, however, for the first parochial report from St. Peter's Church is given, in the said account, to the Rev. D. D. Chapin, who made in that report the following statement: "The Rev. F. O. Barstow officiated in this parish until the **present** Rector took charge." (The word "present" in the foregoing sentence was emphasized by the undersigned.) The Rev. Mr. Chapin very properly referred to himself as "the present rector," which reference he could correctly make, whether there had been other Rectors of the parish or whether he was the first one. From the use of the word "present," however, there was the inference that there had been other Rectors. The records of the parish show that Mr. Barstow officiated in the parish for one year just before Mr. Chapin took charge. That fact, taken in connection with the construction that it was possible logically to put upon the word "present" as used by Mr. Chapin, was certainly circumstantial evidence in favor of the presumption that Mr. Barstow was a Rector of the parish. The title was given to him not with any disregard of the right use of terms, but for the reason herein stated. If Mr. Chapin was the first canonically elected Rector of the parish, he should have that credit. The undersigned is glad to amend his notes in that particular.

Your correspondent further states, in your issue of September 1st, that "Rev. Mr. Chapin became the first actual Rector of the parish, and during the three and a half years of his Rectorship, **after the building of the church.** . . . ."

(The words in the last phrase of the foregoing sentence were emphasized by the undersigned.)

Rev. Mr. Chapin states in his parochial report of 1869, printed on page 45 of the Journal of the Diocesan Convention of that year, that, "We are at present worshiping in the German Church on Broadway." In that house of worship he evidently officiated for a little over three years, since, in the report just mentioned, he also states that he took charge about the middle of February, 1869; and since in his report, published in the Journal of the Convention of 1872, page 61, he certifies to the date of the removal to St. Peter's Church as follows:

"Until the first of March this little congregation continued to worship in the old and inconvenient place on Broadway. At that time they removed into the neat and suitable church which had been erected upon the corner of Stockton and Filbert streets."

The Rev. W. L. Githens made the following comment regarding his own first parochial report, as it appears in the Journal of the Convention of 1873 (the convention was held in the early part of May of that year): "Having had charge of the parish but a little more than three months, this report may seem to be very imperfect. Services and Offices performed and Sacraments administered by the late Rector, Rev. D. D. Chapin, and by a provisional Rector, Rev. A. A. McAllister, I have not included. . . . ."

The above-mentioned statement by your correspondent, regarding the time of Mr. Chapin's Rectorship, was evidently made through a lapse of memory, as it is not founded on the facts of the case as certified to by the Rev. Mr. Chapin himself, and as verified in one particular by the Rev. Mr. Githens.

W. M. BOURS.

September 6, 1905.

BROTHERHOOD COLLEGE WORK.

To the Editor of the Pacific Churchman:

Dear Sir: The College Committee of the Brotherhood of St. Andrew is anxious to get the full name, home address and full college or school address of every churchman or boy who intends to enter any college or boarding school in the United States next autumn, and to know as to each whether he is baptized, confirmed and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society or the Rector of the nearest parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the

transition from home or Church school influences to college or boarding school.

Parents and Rectors will confer a great favor on us, and we hope be of great service to their sons or parishioners, if they will give us the fullest and promptest information. We especially desire the exact address of the young man's future room in college, because in the larger colleges it is some weeks after the term begins before a particular man can be found easily unless his room is known.

There will be a conference of college churchmen at Chicago on Wednesday, September 20th, the day before the convention of the Brotherhood. Men from more than twenty colleges have already signified their intention to be present. We shall be very glad to send full particulars to any college man who will send us his name and address, for as this conference will be the largest gathering of undergraduate churchmen ever held, we are anxious to increase its usefulness by enlarging its attendance still further.

Trusting that you can find space for this letter in your columns, we remain,

Very respectfully yours,
ROBERT H. GARDINER, Chairman,
PERCY G. WHITE, Secretary,
Broad Exchange Building, Boston, Mass.

July 31, 1905.

THE OBSERVANCE OF THE SABBATH.

At the annual convention of the Diocese of Long Island, at which the attendance was the largest in many years, Bishop Burgess devoted a large section of his annual address to the question of the observance of the Sabbath. The present Sunday laws, he said, were strong enough for any community. If enforced they would give to the American city the repose it so greatly needs. He doubted if the policy of excluding religion from the subjects taught in the public schools would have been adopted if it had not been recognized that the Sunday was to be used as a day of religious education for the young. The States therefore owed the Church its Sunday for this purpose, and that consideration, and not any reverence for the Fourth Commandment, was at the basis of our Sunday laws. But the time had come for Church people to show themselves true to the Church and her laws. If they would but live true to the Church's ideal the whole problem would be near its solution. Change of air and scene and healthful bodily exercise could not be forbidden to those who so sorely needed it, but they were bound to claim, and the state should recognize their claim, that a halt should be called when the exercise was so carried on as to injure the chances of the Christian education of the young and destroy the peculiar sacredness of the day.

(Continued on next page.)

LITERATURE OF THE DAY

The Masters of Old Age: Col. V. Smith. (Young Churchman Co., Milwaukee, $1.00.)

A remarkably cheery, optimistic tone ripples through this book, a pleasant voice putting everything about old age in a bright light and showing plentiful examples that instead of the grasshopper being a burden after three score years and ten, the back may still be fit for burdens that are real and the brain for an amount of work that much younger men consider distinctly overwork. The author insists on a plain, common-sense diet, a contented mind, and a stern abjuration of worry. This is where his optimistic tendency reveals itself most clearly.

The book is very pleasant reading, as interesting in its way as Self Help, which had such a vogue years ago, and certainly is strongly remindful of it. But it is so very much more than a pleasant book. It is both helpful and hopeful, and ought to be very much valued by those who wish to live their lives well right on to the close, and to be masters of the ills and drawbacks of old age.

The Heart of Catholicity: Rev. F. V. Westcott. (Young Churchman Co., Milwaukee, $1.00 net.)

The author showed very convincingly in his two former books that he was largely endowed with the desirable faculty of putting things. Some men, by no means all, can state a truth with accurate definition. But comparatively few men have the gift of so putting a truth as to make it extremely obvious that it cannot be anything else but true—that any counter statement must of absolute necessity be baseless, as utterly unreliable as it is unconvincing. Mr. Westcott is moderate in tone, but he does not deal with half truths, or spread mollifying ointment where sharp remedies are needed. He puts the truth about the Church in a clear light and in such a way that the plainest man going cannot fail to both understand perfectly what he says and to appreciate the vivid earnestness which which he says it. There is plenty to quote, but our columns are not elastic enough for that luxury. We can only tell our readers that the book is worth reading, and more than that, worth assimilating as a lucid, comprehensive definition of what the Church is and what she really does teach. H. H.

SEPTEMBER MAGAZINES.

There is a distinctive flavor about **The Atlantic Monthly** which none of the wildly variegated host that flutters down upon us at erratic intervals every month can lay claim to. We have no conception how the thing is done, but it is done, and even a cursory comparison with the other monthlies will confirm it. This number begins a new story by a professor of Harvard, which begins under exceptional conditions and threatens unusual developments. Agnes Repplier's instalment of her Convent Life quivers with fun told in the most deliciously natural way. There is, too, a most touchingly pathetic story, The Face of the Poor, by Mrs. Graham, of California, and we have in mind how very charming her first book was. There is no lack of more solid matter or of other stories, but space has its limitations.——**Scribner's** has some more than usually interesting articles, but there are two especially which stand out from the rest—"The Letters of George Bancroft" and "The Edge of the Desert." The first instalment of the former deals with his student days in Germany from 1818 to 1822, and is finely illustrated with portraits of the famous Germans of those days. "The Edge of the Desert" deals with the ruins of a wonderful old Roman City on the edge of the Sahara, the ancient Thysdritana Coloma. The illustrations show some marvellous remains of ancient grandeur; the great ampitheater is only forty feet shorter than the Coliseum at Rome. The other contents are very good, but these two articles alone make this number worth getting.——**The Craftsman** opens with a paper on Andrew D. White and his home at Ithaca. A man of many experiences, of great learning and of great refinement. This notice, all too short, is full of interest, and there are two very excellent portraits. Concrete in its Modern Forms and Uses, Aboriginal American Homes, the Improvement of Towns, The Hildesheim Silver Treasures, are some of the other contents of a very interesting number.——**The Pilgrim** is interesting, as usual; and a periodical new to us, **Madame,** is rather of the same type, but bears on its front the imprint, "For Women Who Think." But the gorgeous young woman on the cover conveys the impression that it is not a paper for deep thinkers exclusively. There is a sketchy paper on Girton and Newnham, with interesting pictures of those famous colleges, and another on the American College Girl. ——**Church Eclectic** has original articles on What Is the Higher Criticism, Part II of English Bible Versions, Did the Worship of the Church Grow Out of the Synagogues? and the usual selected articles, including a very valuable one on the Attitude of Doubt, by Bishop Gore. H. H.

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"It is, for instance, harmless for the youth to play ball in our parks or vacant lots, but to attract a crowd by advertised games and club rivalries is, to my mind, something which the law, as well as the sentiment of the community, should condemn. It is not wrong for the woman to take herself and her family to the sea-shore, but it is wrong for the city to permit all sorts of loose and secular entertainments to go on at the sea-shore to attract the crowd. And lastly, I do not know that I would, if I were dictator, insist on closing the golf clubs, but I should absolutely insist that the caddies should be excluded from the grounds on the Lord's Day. I know no more deplorable sight than that of a man, who calls himself a Christian, who says he needs exercise, and who walks over his course with two boys to carry his bag and find his ball, boys whom he is helping to keep from any chance of religious training. I know what I am speaking of. All those things affect Sunday-school attendance. The fact is established that fewer children than formerly are attending our Sunday-schools, and we are in danger of becoming a heathen country simply because the church people will not see the truth about Sunday observance and try to help the young rather than throw a stumbling block in the children's way. The other channel of thought is that of worship. This for the churchman will be the prime duty of the Lord's Day. It will not result in going to some early service so that the rest of the day may be spent in picnicing and frivolity, or in law studies, or finance. No, Sunday will be recognized by us as a day for worship, and worship will be a form of education. The man will not be content with church services; he will, if he is in earnest, set apart one or two hours of the day for study of the Bible. The business man knows that he will never build up a business if he does not study it; that his son will never get to college if he does not work his brain. The lawyer knows that he can never know law if he does not read and think. But somehow the churchman seems to think that he can understand the principles of Christianity without thought and in the Christian life without care. The consequence is that there is more of skepticism and immorality to-day through ignorance of the Bible than from any other cause. The country church is just as important as the city church; the summer Sunday is just as sacred as the winter one. We must trust to the conscience of church people to show them the truth about the Lord's Day and to make them more faithful in its observance. If the preaching is not all you wish or have been accustomed to, it will improve as you, by attendance and kindly criticism, encourage the preacher to speak from his heart. The ideal vacation must center around the Sunday."

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Mr. Thomas Whittaker has brought out a new edition of "Inspiration in Common Life" by the Rev. W. L. Watkinson. Mr. Watkinson is one of the foremost preachers of the Wesleyan Church, the author of "The Blind Spot," etc.

FORESTRY'S PRACTICAL VALUE.

In a readable illustrated article on the Forestry Service in The Outlook's September Magazine Number, Mr. R. L. Black points out the folly of neglecting the science of forestry.

"In America the time has come for the practice of forestry. While once the butt-log of virgin timber only was worth the cost of cutting, now an equal price per foot is paid for second growth. Twenty years ago a black walnut was split for fence rails in Ohio; within a few years manufacturers were sending agents among the farmers offering wire fence to replace these same rails. White pine is being shipped to Maine, the 'Pine Tree State'—coals brought to wasteful Newcastle. With the growth of industries, the consumption has increased enormously. At the same time the supply is failing. Yearly the lumberman leaves vast "barrens" behind him, and yearly the fire that follows him eats up billions of feet of valuable lumber. As the stumpage price—the value of standing timber—rises, and the consumer pays proportionately, a wiser policy must obtain, and the forester begin his needed work. In Europe this stage when demand far exceeded supply, and this outcome, are long since past. In America, however, forestry has but recently risen from the peonage of an unaccepted theory to the dignity of a profession."

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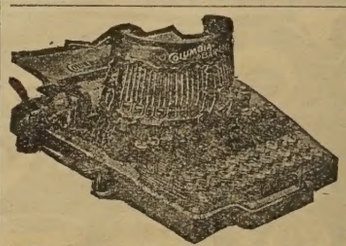

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